but a view and experience of the reality which is
partly true and partly false, as all knowledge must
be which ignores the essence and sees only fugitive
parts of the phenomenon. On the other hand, to
be shut up in a featureless consciousness of unity,
ignorant of the manifest Brahman, is described as
itself also a blind darkness. In truth, neither is
precisely darkness, but one is the dazzling by a
concentrated Light, the other the illusive propor-
tions of things seen in a dispersed, hazy and broken
light, half mist, half seeing. The divine conscious-
ness is not shut up in either, but holds the
immutable One and the mutable Many in one
eternal all-relating, all-uniting self-knowledge.

Memory, in the dividing consciousness, is a
crutch upon which mind supports itself as it
.stumbles on driven helplessly, without possibility of
.stay or pause, in the rushing speed of Time. Memory
is a poverty-stricken substitute for an integral direct
abiding consciousness of self and a direct integral
'or global perception of things. Mind can only have
the direct consciousness of self in the moment of its
present being; it can only have some half-direct
perception of things as they are offered

to it in the
present moment of time and the
immediate field
of space and seized by the senses. It
makes up for
its deficiency by memory, imagination,
thought,

and moving within the Ignorance, they go round and round
stumbling and battered, men deluded, like the blind led by
-one who is blind."—*Mundaka Upanishad, 1. 2. 8.*